



Citizen Band of Potawatomi Indians

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ROUTE 5, BOX 151 - SHAWNEE, OKLAHOMA 74801

April, 1980

NATIONAL INDIAN ART SHOW SLATED

1980 Pow Wow Set

The Potawatomi Inter-Tribal Pow Wow Club has set the final schedule for the 1980 Pow Wow to be held June 27th through the 29th.

The following people have been chosen as Head Staff: Head Man Dancer — Russel Battese from Frederick, Oklahoma. Head Lady Dancer — Ellen Riddle from Shawnee, Oklahoma. Head Boy (Feather) Dancer — Donnie Kaudlekaule from Del City, Oklahoma. Head Boy (Gourd) Dancer — William Jack Upshaw from Verden, Oklahoma. Head Girl Dancer — Loretta Franklin from Shawnee, Oklahoma. The Head Singer is Mr. Harrison Hunter of Shawnee, Oklahoma. The leader of the Host Gourd Clan, the Star Hawks, is Mr. Stanley Sleeper from Concho, Oklahoma. The Master of Ceremonies for the event is Mr. Tony Arkeketa of Tulsa. Miss Ginger Tredway is the Pow Wow Princess for 1980, and Mr. Ira Birdcreek of Shawnee, is the Arena Director.

The Pow Wow will be a three-day affair which will include contest dancing. This will be the first competitive dance contest for the Potawatomi Pow Wow.

There are five divisions in the competition.

Junior Fancy (Boy 9-15 yrs)	Women's Cloth (16-over)
1st—\$50.00	1st—\$50.00
2nd— 35.00	2nd— 35.00
3rd— 25.00	3rd— 25.00

Women's Buckskin (16-over)	Men's Straight (16-over)
1st—\$50.00	1st—\$100.00
2nd— 35.00	2nd— 75.00
3rd— 25.00	3rd— 50.00

Men's Fancy (16-over)
1st—\$100.00
2nd— 75.00
3rd— 50.00

The rules governing the competition are as follows:

All contestants have to register & dance the night before their contest, therefore, Junior Fancy and Women's Cloth, and Women's Buckskin contestants would register and dance on Friday night to be eligible for prize money at Saturday night contest. Men's Straight and Men's Fancy dancers would register and dance on Saturday to be eligible for prize money at Sunday night contest.



"In The Beginning" ... is the title of this sketch by Seminole artist, Randy Wood. It is the depiction of the Potawatomi legend of creation.

Art Show Scheduled For June 23-29

One of the activities to be held during Potawatomi Week 1980 is the Potawatomi National Indian Art Show. The show is scheduled for June 21 through 27th, in the Long Room of the Ship-She-Wano Learning Center. The deadline for all entries to be received is June 17, 1980, no later than 5:00 p.m. On June 21 there will be a Reception and Awards Ceremony for winners and donors, from 1:00 till 3:00 p.m. The show will open to the public after the awards ceremony. It will run till June 27th, at 5:00 p.m. The How-Ni-Kan has printed the following rules and regulations governing the show for all interested participants and viewers.

Calendar

June 17 — Deadline for all entries to be received no later than 5:00 p.m.

June 21 — Reception for award winners and donors, 1-3 p.m.

June 21 — Show opens to the public after the awards ceremony.

June 27 — Show closes 5:00 p.m.

Eligibility

All living artists of North American Indian descent are eligible. Entries should be original work done within the past two years.

Categories

Professional	1) Paintings
	2) Sculpture
	3) Master Crafts
Amateur	A) 5-8 years
	B) 9-11 years
	C) 12-15 years
	D) 16-19 years
	E) Adult

All pieces entered in the professional categories will be eligible for the \$350 Grand Award. There will be a first, second, and third place cash award in each of the 8 categories. Total cash awards are \$1,718.

Conditions

There will be no entry fee and no limit on number of works submitted. Wet paintings will not be accepted. Oil paintings must be framed. Other paintings and graphics must be matted or dry mounted and covered with protective acetate. Works must not exceed 6 ft. in height or width, or weigh in excess of 300 lbs. There will be a 30% commission on works sold. There will be no commission on any amateur work sold. If pieces are "Not for Sale", they must be clearly marked NFS. An identification tag showing the following must be securely fastened to the upper left-hand corner of the back of each entry: name, address, tribal affiliation, title of entry, category number or letter, price asked, and age if student. All entries must be left hanging until the end of the show. All award and sales checks will be made to the artist.

Shipping and Liability

Artists in reasonable proximity are encouraged to hand deliver entries to Randy Wood at the Potawatomi Tribal Complex, Shawnee, OK. All entries should be shipped prepaid and will be returned C.O.D. at the end of the show in the cartons in which they were received. Ship all entries % Randy Wood, Potawatomi National Indian Art Show, Rt. 5, Box 151, Shawnee, OK., 74801. Every precaution will be taken to insure the safety of all entries. However, the Potawatomi National Indian Art Show will not be responsible for theft or damages to any entries in transit and for the duration of the show.

One of the goals of this art show is to promote and preserve fine arts of the Native American people. We hope to make the general public aware that Indian Art is FINE ART. Indian Art, as well as being beautiful, is a unique investment. Unlike other forms of art, Indian art usually has a story or a meaning behind it which add to its uniqueness. Indian art has been, is, and will be, a vital way to preserve the cultures of the Native American people.

Pow Wows are Indian social get-togethers. For many they are like homecoming festivities, or the occasion is used for families to have their reunions. The annual Potawatomi Pow Wow ought to be a time for such social gatherings. We invite you, therefore, to make arrangements this year not only to attend the Saturday evening dances but come prepared to camp out, meet new friends, gather with your relatives and make the week-end a real homecoming and reunion.

Pow-Wow Tips

1. Be sure to dance the All-Potawatomi Dance.
2. Ladies dance with a shawl, so have one.
3. Men may dance without costume except in Gourd Dancing or in strictly Feather or Straight Dances.
4. Honor those whom you know by dancing with them when they call for a Special Dance.
5. Bring your own chair(s) to the pow-wow.
6. Bring your own dishes, too.
7. Take time to congratulate Staff Members for their time and effort. (They are listed on the program.)
8. If you are camping, invite someone to partake of a meal with you.
9. Be helpful in keeping the grounds clean.

Members of the Potawatomi Inter-tribal Pow Wow Club, sponsors of the Pow-Wow, want you to enjoy yourselves. Call on them if you need assistance.

Special Notice For Pow Wow Club Members

There has been a change in the Pow Wow Club meeting schedule. The meeting scheduled for April 18, 1980, has been moved to April 25, 1980, at 6:30 pm. The meeting will be a Pot Luck Supper, so bring your plate and fork, and your appetite.

Notice To Subscribers.

Those of you who have not renewed your subscription for 1980 should do so immediately. February is renewal month, but we have some people in the file who may not have remembered, or who are not aware that their subscriptions are due. Please check your records and renew right away if you want to continue receiving the tribal newspaper. The address is How-Ni-Kan, Citizen Band Potawatomi Indians, Route #5, Box 151, Shawnee, Oklahoma, 74801. Remember—the How-Ni-Kan is printed and sent to you only four times a year. If you miss receiving one issue, you may miss out on some important news, so renew today!

Letter From The Chairperson



Wanita Clifford, C.B. Potawatomi Tribal Chairperson.

I have recently returned from a very informative trip to Brigham Young University in Provo, Utah. I would like to share with you some of the highlights of my stay there.

On my first day, Tuesday, March 11, I visited the American Indian Services Offices on the campus. While there I met Dr. Dale T. Tingey, Director of the Services facility; Howard Rainer, Director of the National American Indian Leadership and Agriculture Conference, and John Rainer, Jr., composer of Indian music, also a faculty member at B.Y.U. These gentlemen conducted some of the workshop sessions I attended at the conference.

Wednesday, Thursday, and Friday were spent attending conference sessions on a variety of topics, such as: "Leadership and Self-Image" which consisted of two class periods; "Successful Family Living"; "How Do You Start An Indian Business?"; "Handcrafts In The Home"; "Overcoming Self-Defeating Behavior"; "Overcoming Stress"; and, "Strengthening The Indian Community".

I also spend some time visiting with Mr. Kay Kirkham, Specialist in Native American and Colonial Research, at the Salt Lake City Genealogical Society, and at the Visitor's Center which is located close to the genealogical library.

On Friday, March 14, I attended the Indian Leadership Awards Banquet, held at the Ernest L. Wilkinson Center. I was given the honor of sitting at the head table with Mr. William Hazlett, new Commissioner for the Bureau of Indian Affairs, Washington, D.C.

In future articles I will comment on specific workshop sessions and share this material with you. My experience at this conference has strengthened my sense of responsibility toward my position as Chairperson of our tribe.

Wanita R. Clifford
Chairperson
Citizen Band Potawatomi
Indians of Oklahoma

Attention! Candidates!

Are you planning to file for a Business Committee position? If so, the tribal newspaper requests that if you would like to have some information about yourself in our paper for the tribal members to read, please contact us at the Citizen Band Potawatomi tribal offices. The policy of the How-Ni-Kan prohibits the use of the paper for political argument, but the editorial staff wishes to provide the Potawatomi tribal members with information on who is running, and for which office. If you are interested, the deadline for the June issue of the paper is May 1, 1980. Please contact us by that time.

Potawatomi Children's Center

By Jane Bernier, Director

The Potawatomi Children's Center, located at the Tribal Complex, offers child care for the Shawnee/Tecumseh area under new management.

Innovations recently initiated include:

- a.) Full day summer Recreation Programs for school age children.
- b.) Transportation to and from Barnard School in Tecumseh.
- c.) Lunch Program, participant of USDA program.
- d.) Fully licensed for service provision.

e.) Year round care for children ages 6 months to younger school age.

The Center is a non-profit community service which is open to all young children at reasonable rates.

Everyone is encouraged to take advantage of our facility which offers developmental programs for each age group, trained staff, and outside resources which includes speech therapy, and practicum nursing student services from Seminole Junior College.

For further information, contact Jane Bernier at 273-5882.

Real Property Maintenance And Development

By Tom Whitecotton, Director

This department is comprised of the Housing Improvement Program (HIP), the Indian Action Team (IAT), and the tribal Community Development Block Grant (CDBG) programs.

These programs have been integrated into a single purpose, that being improvement of housing for Indian in our area.

Current plans are for the assistance to over twenty-five homes during the fiscal year.

Additionally, the tribal planning department has been successful in obtaining federal monies to initiate construction of a much needed multi-purpose facility just east of the Ship-She-Wano Learning Center which will provide health, social and recreational service to the Tribe. Construction shall be overseen by this department. For additional information, please contact Tom Whitecotton at the Tribal Complex.

Letter From The Secretary-Treasurer

As you may recall, I recently addressed the problem of the BIA minutes. The Solicitor's office has replied to my request regarding this situation. The Solicitor has stated that the BIA acts as custodian of the tribal records and, such, the tribal records are not subject to the Freedom of Information Act. This means is that, in accordance with tribal constitution, the tribe is to deal with BIA, but the minutes are not public information and the BIA will not release the records to anyone. This decision from the Solicitor's office presents a minor victory in our dealings with the BIA.

There is, however, another very serious matter which has still not been resolved with BIA. When tribal cases are adjudged and monies awarded to the tribe, the money is placed with the Secretary of the Interior and invested in the tribe through the BIA investment office in Albuquerque, which is directed by Mr. John Vale. Currently the tribe has several million dollars in case monies and the Prosthetics and Service Foundations, and many individual tribal members have IIM accounts. These are invested through this BIA office. Nationally, there are billions of dollars invested through BIA office, for every tribe must go through the same procedures. The serious problem is that there are no adequate written procedures provided to the tribe regarding the investment of their monies. For over a year, I have been asking for written documentation of the investment procedure, and the BIA steadfastly maintains they cannot provide the documentation. Not only does the BIA not provide procedural documentation, they do not feel it is necessary for the tribe to explain how an error was made in the investment of one block of the tribe money—an error (Wherein the tribe would have lost money) which Mr. Vale, the BIA's top investment official, said could not occur. But, it did occur. The BIA simply corrected the computer listing and never gave any explanation. The tribe never receives audit reports on the money the BIA handles for the tribe or tribal members (IIM accounts). Apparently the tribes must not only exhibit blind faith in the complete honesty of the BIA employees from the lowest grade clerk to the highest official, but must also exhibit this faith in those employees' manual and mechanical (computerized) ability to handle so much money. Everytime a cashier has difficulty making change or a computer has my zip code wrong, I shudder! Perhaps Congress will someday make the BIA accountable. Until then, let us pray for no more errors in our investments.

Well, to more pleasant thoughts, the upcoming per capita payment. The Business Committee has completed a set-aside plan as voted on by General Council. All members of the Business Committee were given the opportunity to review, re-review, and suggest changes in the plan before submission to the BIA. I feel the plan as written captures the full intent of General Council directives and very adequately outlines methods of accomplishing those directives.

(Continued from page 2)

tives. The Tribal Administrator is to be complimented on the research he did in the compilation of the document. At the time of this writing, however, the BIA apparently still has not completed all the necessary documentation they must write to accompany our plan. After the BIA completes the documentation and forwards everything to Washington, a Hearing of Record will be scheduled by the BIA. It will be held at Shawnee. At the Hearing, the set-aside plan will be read aloud and comments will be officially recorded by the BIA. At our last per capita payment hearing of Record, vocational education was requested. That is why vocational education is included in our Scholarship Foundation guidelines now. Comments made at the Hearing are considered in the finalized plan. I think you will be very pleased with the aggressive and positive action the Business Committee has taken and is taking in fulfilling General Council wishes for the set-aside dollars. Be sure to attend the Hearing of Record when it is scheduled and submit any comments which you feel will improve the plan.

This year, only two positions on the Business Committee are open for election: The Vice Chairman position (currently filled by C.J. "Jim" Tacker) and the Secretary-Treasurer position (currently filled by Sheila Bruno Hall). If you plan to run for one of these offices and you meet the constitutional requirements for the office, you must file a letter of candidacy with the Secretary-Treasurer no later than **June 17, 1980**, the tribal office will accept filings until 5:00 p.m. that day. Although the Constitution requires filing by this date, an earlier filing will be required if the candidate would like to have a background profile printed in the next issue of the How-Ni-Kan (Candidates, please see article regarding this information). The Business Committee has decided to print such information on candidates for office in an effort to give tribal members a more informed position from which to vote, and to allow the candidates contact with tribal members prior to election day, which is June 28, 1980.

I would like to urge each of you to attend the Open Business Committee meeting. The last meeting was February 23, 1980, and it was not attended very well. These meetings are for your benefit. They are to help you know more about tribal projects, programs, and future plans and to allow your input into tribal direction. It also provides an opportunity for you to see how the Business Committee and its individual members perform. Please make every effort to attend these meetings, for your input at these meetings can and do influence the actions of the Business Committee.

A great deal of work and planning is already taking place in order to have the best General Council and Potawatomi Week ever. I, and other members of the Business Committee, have expressed great satisfaction with the plans being laid by Administrative Assistant Paula Stinnett, the Pow Wow Club, and others. If you can come and camp during the General Council week, June 22-29, please do so. Last year, I set up camp with my children and my brother and his children. There were several members of the Wamego family from Tulsa

C.E.T.A. Departmental Report

By Frieda Clark, Director

The CETA department began operation as a Native American Grantee October 1, 1979.

Most of you are vaguely familiar with CETA and how the programs operate; but for those who are not I will briefly explain our programs.

CETA stands for Comprehensive Employment and Training Act which is the Act which authorizes the different programs. The overall purpose is to provide training which will help our participants to obtain and hold an unsubsidized job after training has been completed.

TITLE III — This is the basic program which consists of:

1. **Work Experience** — a short term program to give the inexperienced person an opportunity to work and learn work habits and sometimes to develop work skills.

2. **Class room Training** — Training is provided for an occupational skill which can be completed in two years or under, usually at an area vocational school or Community College.

3. **On-Job-Training** — This program is for those who have developed good work habits, have basic skills and are ready for competitive employment. An arrangement is made with an employer to hire our trainee and provide training for a limited time, depending on the occupation. In exchange, our program will repay the employer up to one-half of the trainees wages. This "Hire First—Train Later", concept works well in transitioning our CETA Participants into unsubsidized employment.

The **TITLE II-D** Program is to provide unemployed economically disadvantaged persons with transitional employment in jobs which provide needed public services, and to provide related training and services to enable these individuals to move into unsubsidized employment or training; and, the **Title VI** program is designed to provide temporary employment during periods of high unemployment.

Youth Programs are designed specifically to help Indian Youth make the transition from school to work and priority must be given to those Youth who have severe difficulty in obtaining employment or who are in danger of dropping out of school.

CETA is also, on a small and limited basis, able to provide supportive services to those participants who require assistance in order to participate in our

camped near us, and it was a thoroughly enjoyable experience. Well, truthfully though, there was one little problem last year—lack of shower facilities. And, June in Oklahoma does call for somewhat frequent bathing! It is anticipated that shower facilities will be available this year, so make your vacation plans now!

As our contact with each other increases, it becomes even more necessary for each of us to accept each other—just as we are. Not only must we accept, but we should honor each other even above ourselves. Accept and honor are just facets of the Golden Rule. (Romans 21:16 and Philippians 2:3-5)

programs and are unable to receive supportive services elsewhere.

Since each program has its own peculiar eligibility requirements I have not included these. Basically you must be Indian, unemployed, live within our service area (Cleveland, Lincoln, Payne and Pottawatomie counties; and be economically disadvantaged for most of the programs.

CETA will have a Summer Youth Program for economically disadvantaged Youth. Anyone interested in applying may complete an application as soon as possible, even though the program won't begin until after school is out for the summer. All the plans for the program have not been finalized as yet however, we anticipate a well rounded program which will include both work, employability skills development and Career and Cultural Awareness Programs.

If you desire further information about any of our programs, please come by our office or call 275-3121, extension 12.



W.I.C. Report

By Doug Bohannon, Director

WIC stands for the Special Supplemental Food Program for Women, Infants and Children. It provides nutritional foods to supplement the diets of pregnant, post-partum and breastfeeding women; infants; and children under age five. In addition, WIC offers participants an incentive to get health care and an opportunity to learn the relationship between nutrition and good health.

WIC is administered by the Food and Nutrition Service (FNS) of the U. S. Dept. of Agriculture. FNS gives funds to the Potawatomi Tribe and we in turn, administer the Program through the IHS Clinic in Wewoka and Shawnee; and the Urban Indian Health Clinic in Oklahoma City.

WIC participants receive food instruments called vouchers and exchange these vouchers for specified quantities of a food item. WIC foods include cereals, juices, infant formula, infant cereal, milk, eggs, and other products that are high in specific nutrients. Only certain brands of some of these foods meet the program's strict nutrient requirement.

The Potawatomi WIC Program makes the supplemental foods available to participating women, infants and children through the regular food marketing system.

For more information about the WIC Program, contact the WIC office at 275-3121.



The **Title IV Shawnee Summer School** session starts May 27, 1980, for a period of four weeks. The program offers Reading, Math, Physical Education, and Indian Arts and Crafts. The classes will be held at Washington Elementary School. The program is for Indian children only, however, all tribes with students living in the Shawnee School District (students of the Shawnee District) are eligible and welcome. No blood degree is necessary, but the student must be on the Title IV Indian Enrollment. The requirements for Title IV enrollment are very easy to fill. The child must have at least one parent or 1 grandparent on the tribal roll. The child does not have to be on a roll. The student has to have a referral from his or her teacher, and cannot be a Special Education Student. Many Citizen Band Potawatomi children are eligible for this program, but do not come forward to be identified as "Indian" in the school system. The Title IV is a year-around program for educational assistance to Indian children. For more information, contact Cloe Rhoades at the Title IV Office of the Shawnee Board of Education. The phone number is 273-0653.

Remember...the Potawatomi Inter-tribal Pow Wow Club's April Meeting is at 6:30 p.m. on Friday, the 18th in the Long Room of the Ship-She-Wano Learning Center. It will be a Pot Luck Supper. Everybody come and bring a covered dish!

The Bruno family is holding their family reunion at Pow Wow time, June 28, 1980, at the Potawatomi Pow-Wow grounds. A dinner will be held the 29th at 2:00 p.m. The place will be announced at Pow Wow. Covered dishes will be requested to help out with the dinner. For further information contact Francis Bruno Lackey at Route 1, Box 207, Tecumseh, Oklahoma, 74873. The phone number is 598-2543.

Pow Wow 1980 is fast approaching. The dates are June 27, 28, and 29th. Mark it on your calendar now. With the art show and the contest dancing, it promises to be a very exciting "POTAWATOMI WEEK". See you all there!!

A reminder about the schedule of the Pow Wow Club monthly meetings is requested.

The April 18th meeting was rescheduled to April 25, 1980, at 6:30 pm. It is to be a pot luck supper. The rest of the schedule is as follows:

May 16 & 30 — Business Meeting and Bingo after Pot Luck Supper at 6:30 p.m.

June 6 & 20 — Business Meeting following Pot Luck Supper at 6:30 p.m.

June 27-29 — POW WOW

July 11 — Business Meeting after Pot Luck Supper at 6:30 p.m.

SEE YOU AT THE POW WOW MEETING!!!

Health Planning

By Barbara Tate

The Health Planning Program is designed to analyze the health status of the health status of the Indian people and to develop health plans to alleviate those specified health problems. The mission when developing health plans is to outline what activities need to occur within a specific amount of time in order to obtain changes in the health care system which will improve the health status of the Indian People.

A major area in this planning process is to evaluate present health care services. The Health Planning Program has been busy this year developing and initiating evaluation studies on the Dental Health Care Program and the Contract Health Care Program at the Shawnee Indian Health Center. The categories of evaluation are effort, performance, effectiveness, and efficiency. These categories are critically analyzed, thus developing recommendations for improvement in these health programs to better meet the needs of the Indian people.

In addition, the Health Planning Program has been participating in the development of the Shawnee Service Unit Health Care Committee. The Committee consist of eight members, comprised of two representatives from the Citizen Band Potawatomi, the Absentee Shawnee, the Iowa and Sac & Fox Community Health Merger, the Kickapoo, and IHS. The purpose of this Committee is to improve the delivery of health services to the Indian people of the Shawnee Service Unit by increasing the coordination, cooperation, and communication between the health care providers. The success of this Committee shall be determined in the following years.

Economic And Community Development

By Dwayne R. Hughes, Director

The tribal Economic and Community Development Department's mission is to assess the tribal needs, devise plans to satisfy these needs, prepare funding applications in the Tribe's behalf to initiate needed services and projects, and implement funds awarded to the Tribe as a result of submitted applications. Additionally, existing programs are coordinated to avoid service gaps.

Pursuant to these goals, the following activities have taken place:

Community Development Block Grant — The Tribe has been successful in receiving awards to total \$350,000 over a three (3) year period to a.) rehabilitate homes, b.) assist in construction of a Multi-Purpose Center.

Bureau of Indian Affairs — The Tribe has been successful in receiving several smaller grants and contracts as shown below:

a.) Youth-Work-Learn — a contract to provide our youth employment during the summer while improving and beautifying tribal property.

b.) Agricultural Extension — The Tribe will again this Spring be construct-

POTAWATOMI POTPOURRI

Cleo Burch Southerland is the Potawatomi Poet whose works are featured in this issue. Cleo was the sister of Mrs. Ruth Jones, this issue's PROFILE OF A POTAWATOMI. Mrs. Southerland lived with her husband and family in Phoenix, Arizona. She spent much of her time, after caring for her family's needs, in jotting down her thoughts and feelings about her family, herself, and the world around her. After Mrs. Southerland's death, in 1976, her daughter Sharon compiled a selection of her mother's writings and had them published in book form. The book is called MY WORLD, and was published in 1977. A copy of this book was donated to the Potawatomi Indian Nation Archives and Museum, in 1979, by her nephew, Mr. Bill Burch of Shawnee. The How-Ni-Kan gratefully acknowledges this gift and willingly shares some of Mrs. Southerland's writing with its readers.

THIS I SHALL KEEP

By Cleo Burch Southerland

I shall continue to fight
To keep this little
Part of me alive.
I will not let the
Dignity and culture
I inherited from
My ancestors, die.
I shall keep this
A part of me.
It is hard to preserve when one has
so little of it.
Other things, other lives
Keep crowding it out.
Sometimes I feel myself losing the last
Bit of dignity I possess.
Then I remember

I remind myself:
I am an Indian.
I have a quiet dignity
That I can face the world with.
Nothing can take this from me.
When I die my face will be composed;
In the peace and dignity I inherited
From my ancestors.

SELF ANALYZE

By Cleo Burch Southerland

I live in a world of people
Yet I am always alone.
I march to a different drummer
A drummer of my own.
I try to keep the silence
That dwells within my heart,
So I can hear the still, small voice
When it has a message to impart.
I've built an invisible wall around me
To keep out all strife that comes my way.
No one can ever hurt me
Regardless of what they say.
But I often wonder
Do I also keep out love,
The love of those about me
And God's love from above.
No man is an island
And yet I stand alone,
Marching to a different drummer
A drummer of my own.

BACKYARD BLUES

We have all seen beautiful patios
And back yards that would make one
proud,
But my back yard, here on the farm
Is enough to make me cry out loud.

The Pinto sits beside the truck
The old Case tractor's to the right,
Machinery's scattered here and there
The whole yard looks a fright.

My husband's known for collecting
junk;
He never misses a sale.
All of the bargains that he's bought
Would cover a hill and dale.

I end up with the back yard blues
Sometimes I'm sure I married a punk.
But I know what his policy is:
"Love me, love my junk."

- a.) Self-Determination Grant
- b.) Administration for Native Americans
- c.) Housing Improvement Program
- d.) Indian Action Team
- e.) Community Services Administration
- f.) Indirect Cost

The Department consists of the following areas and personnel:

Director — Dwayne R. Hughes
Tribal Rolls — Beverly Hughes
Museum & Archives — Judith Michener
Security — Buck Tasier
Office Support — Jann McAlister
Johnson O'Malley — Marie Tredway
Please contact offices for further information and assistance.

Employee Closeup



Jan McAlister, Tribal Rolls and Museum Assistant.

The "Employee Closeup" for April is Jan McAlister. Jan is 26 years old. She was born in Japan because her father was in the Air Force. Jan is a Citizen Band Potawatomi and has worked for the Citizen Band Potawatomi tribe for five years. She was hired February 8, 1978. She is a very versatile employee, having filled several positions with the tribe office before assuming her present duties as the Tribal Rolls and Museum Assistant.

Jan's husband, Randy McAlister, works for Shawnee Printing Company. The couple has one daughter, Nikki Lynn. Nikki is seven years old and attends Sequoyah Elementary School in Shawnee. The family also owns a sheepdog named Humphrey, and a cat named Rocky Raccoon.

Jan's hobbies include reading, water skiing, boating, camping, and swimming. Her favorite music is Country-rock. She enjoys Willie Nelson, Jerry Jeff Walker, Linda Ronstadt, and the Eagles. Her favorite foods are Spaghetti, and Mexican food. The McAlister family resides at 1212 Monroe Drive, Shawnee, Oklahoma.

How-Ni-Kan Requests Original Material

The staff of the How-Ni-Kan sends out an invitation to its readers who are writers. The tribal newspaper would like to have some input from its tribal members who are involved in journalism, or literature (prose or poetry) to reprint in its pages. The purpose of the POTPOURRI article is to offer an opportunity to young (or old) to have some of their work in print. The How-Ni-Kan is anxious to build interest in creative Potawatomi to try their "wings" in whatever field of writing that may interest them.

If a writer is interested in sharing his or her efforts with the rest of the tribe, please send the material to HOW-NI-KAN, Potawatomi Tribal Office, Route #5, Box 464, Shawnee, Oklahoma 74801. The author of the material retains ownership of anything that is printed, but the HOW-NI-KAN needs to have written permission from the author to print it in the paper. Please include it any material submitted.



Potawatomi Indian Nation Historical Society President, Mrs. Elva Wall.

Historical Society Elects New President

The February, 1980 meeting of the Potawatomi Indian Nation Historical Society saw the election of a new president for the group. She is Elva Wall, of Pauls Valley, Oklahoma. Elva is an enrolled member of the Citizen Band Potawatomi tribe. She is the daughter of Oliver Kelly Weld and Gladys Alma Martin. Mr. Weld was a masonry contractor in Pauls Valley. Elva was born in Pauls Valley on March 15, 1935. She went to elementary and high school there, and graduated in 1953. After graduation she married Bob Wall, also of Pauls Valley. The couple are the parents of five children: Gary, aged 25; Gayla, 24; Debbie, 23; Diana, 21; and Dean, aged 20. The Walls have recently celebrated two important events in their family. Daughter, Debbie was married, January 25, 1980, at Fort Leonard Wood, Missouri to P.F.C. William H. "Butch" Shirley, Jr.

Debbie and Butch are both members of the National Guard. Debbie was in her Advanced Individual Training when she met her husband, who was training in the same unit. Mr. & Mrs. Shirley are Wheeled Vehicle and Generator Mechanics. Both spent two weeks in Germany in March, taking over activities of the regular Army unit while it goes on field training.

The second special event was the graduation of Airman Apprentice Paul Dean Wall from his basic training in San Diego, California. Paul Dean is now stationed at Pensacola, Florida, for advanced Technical Training. He is a Reconnaissance Photographer.

Elva graduated from East Central Oklahoma State University with a Bachelor's degree. Her major was Fine Arts. She is an artist in many mediums: acrylic, watercolor, oil, charcoal, pen and ink, and silk screen to name just a few. She was listed in a Bicentennial publication called "Artists, U.S.A.", and in "Who's Who in the South and Southwest, 1977-78. She was chosen to exhibit at the Philbrook 29th All-Indian National Exhibit in 1974 in Tulsa.

Elva has worked in the Pauls Valley schools for Title IV and JOM as an advisor on funds and has represented her area at various conventions. She has been actively working in genealogy since 1950, and is a member of the DAR, Elliot Lee Chapter in Pauls Valley.

Elva views the Potawatomi Indian Nation Historical Society as an outlet for expression of interest by the public in Potawatomi Culture and History. Her father came to Oklahoma as an allottee, before it was a state. Her appreciation of the part played in state history by the Potawatomi tribe is great.

At the time of her election as President, Elva was serving the Historical Society as Vice-President. She has been a member of the society since it was formed in 1978. Before that she was a member of the tribal Historical Committee.

For anyone interested in meeting with the Historical Society, the monthly meetings are held on the second Friday of every month, at 7:30 p.m., in the Long Room of the Ship-She-Wano

Potawatomi Recipes

Siksi Stew

5 lbs. deer meat	4 white potatoes
4 onions	6 carrots
1 c. peas	2 c. celery

If wild taste is too strong soak in sweet milk two hours then cut stew meat and cook until tender. Add vegetables and salt, and finish cooking.

Poke Greens

Early in the spring you will find poke growing along fence rows and in fields. Gather the poke when the leaves are not over six inches long so it will be tender. Do not gather any more than you will use. It cooks down some like spinach. Wash until water is clear. Parboil in salted water fifteen minutes and pour all water off. Put in skillet and pour some bacon grease over greens. Add pepper, mix well and cook about thirty minutes longer. Pepper sauce or vinegar is good to add.

Wild Greens

The following greens are cooked the same as poke. Lambs quarter, wild mustard, wild lettuce, sour dock, and dandelions. Whatever you do, do not omit the bacon grease when cooking.

Mandamin & Miskodissimin "Succatash"

Fry five slices of bacon till crisp. Remove bacon and save until later. Over medium heat cook one onion and one-third cup chopped green bell pepper. When onion has browned lightly add two cups golden corn and two cups baby lima beans with two tablespoons butter, salt and pepper. Simmer 15 minutes and serve. Good with fresh cornbread.

Pikan'ok Piniak "Nut Potatoes" (Jerusalem Artichoke)

Look for a late blooming sunflower type plant with an all yellow bloom with never more than a dozen petals. Yes, they grow in Oklahoma. You would never think so with the prices they are in the stores. It is the only member of the sunflower family that produces tubers. One plant will have two or more quarts. They keep well in the refrigerator. Boil or steam these small tubers that look like a potatoe. They have a nutlike flavor.

(From INDIAN RECIPES by Priscilla Mullin Sherard.)

Learning Center on the Potawatomi tribal grounds in Shawnee, Oklahoma. Membership in the Society costs \$5.00 per year, and is open to anyone who wishes to join.

If there are tribal members who now work in museums, libraries, arts and crafts, or horticulture and landscape design who are interested in having some input into the development of the Historical Society and Museum, please contact the Citizen Band Potawatomi Tribal Offices, Route 5, Box 151, Shawnee, Oklahoma, 74801.

Potawatomi Gold In Indiana

According to legend, and the records of Col. Abel C. Pepper government agent to the Indians, there is a cache of gold hidden somewhere in the old Potawatomi village of Chippenwanung, on the Tippecanoe River in northern Indiana.

The story goes that, according to the 1836 government treaty with the Potawatomi, the Indians were to receive \$64,000 in gold in exchange for several hundred acres of land around their village. The treaty also stipulated that they would move west of the Mississippi River to new tribal lands. Upon hearing about the payment to the Potawatomi, two white men who ran trading posts in the area claimed \$24,000 of the gold in payment of debts owed to them by the Potawatomi for supplies.

After the gold had been delivered to the Potawatomi conflicts occurred between the traders and the Indians.

Col. Abel C. Pepper ordered the return of the gold in an effort to settle the arguments. The bulk of the sum was turned over to him, but \$14,000 of it could not be located.

A thorough search was made but no gold was found. Because the Indians did not have it when they were searched, and they were allowed to take nothing with them on the removal trail but tools and personal possessions, it was decided that the gold must be buried somewhere in the village—where it, very likely, remains today waiting to be discovered by some lucky treasure hunter.

Games The Potawatomi Played

Games have always been important to the Potawatomi Indian. With the games, as in most events, tobacco and food are a must. In the early days the sponsor of the games were honoring their guardian spirit. The food and tobacco were dedicated to the spirit. If a person didn't sponsor a game once or twice a year, they would fall into disfavor with their guardian spirit.

Peki'twewin Lacrosse

Only the men played lacrosse, and they believed the game was a present from Manito. A man wanting to honor his guardian spirit, invites the people by sending them a gift of tobacco. The sponsor chooses two captains. The teams have five players on each side. Each player owns his own lacrosse stick, with his own marks to identify his stick. There are nine men joining in as the game progresses. Each man throws his stick in a pile. One of the captains is blindfolded and led to the pile of sticks; and he picks the sticks one at a time until ten have been selected. The sponsor alternates the sticks until there are ten in number in each group. The sponsor is in the game also. The field is level with goal posts 1,320 feet apart. There is a goal on each end to keep the ball from hitting the goal post. Five pieces of yard goods are hung on a rack on the field as

(Continued on Page 6)

What It Means To Be Indian — And Proud Of It!

The following article is reprinted from the Oct-Nov-Dec, 1979 issue of the CHICKASAW TIMES. The essay, titled "I AM", was written by Ms. Georgia Ann Henry, 1975-76 Chickasaw Princess. The editor of the HOW-NI-KAN feels this superb essay has a message for Potawatomi as well as Chickasaws. The HOW-NI-KAN was graciously given permission to reprint the essay by Mr. J. Y. Tomlinson, Jr., editor of the CHICKASAW TIMES. Thank you, Mr. Tomlinson.

I AM
By Georgia Ann Henry

Not long ago a tribal Princess was representing her tribe in a bicentennial parade and was approached by a spectator. The spectator, a very mixed up young girl, asked the Princess, "What's so great about wearing this costume and being an Indian?" The Princess was stunned and paused a few seconds before replying. I was that Princess, and this is my reply:

I am an Indian. I am the first American. I roamed the breadth of this land, long before it knew the tread of the white man, when the land belonged to no man. I am an American Indian. I saw the white man come. I was filled with wonder, fear, and awe. I saw his many faces. The wrath of the conquering soldier, the greed of the adventurer, the friendliness of the settlers, and the compassion of the men in black robes. Their number was great, their will was strong. We left our homes to them. Our hearts were filled with fear as we journeyed over the Trail of Tears. But, through time, peace reigns between us two.

I am an Indian. I'm striving to live and believe the Indian way. I love the earth and the sky; my soul is linked with them. I know no hate for human beings, only love of simple things. I see no shame in running free. So, I chant, pray, work, and sometimes play. I laugh, live, and at times, die for the honor of my people.

I am a Chickasaw, Choctaw, Cherokee, Seminole, Creek, Quapaw, Osage, Pawnee, Oto, Chippewaw. I am an Indian. I am an American Indian.

But, I am also a human being. I'm myself, good or bad. I have been gifted to hear the whisper of the evening breeze. My eyes are fortunate enough to tenderly gaze at the orchid butterflies in the Spring field. In the clear summer dawn, I'm thankful that I can experience the radiant touch of the sun's warm rays.

I'm a part of a family, with God as my Father, love as my mother, and me the obedient child.

I want and need and I have faith and strength to nourish this hunger.

I have compassion, the kind of compassion that kindles love so great that no plague of hate, war or destruction, or flames of evil can destroy.

I am a human being. I feel, hear, see, touch all the things around us.

I'm grateful. I am an American, and I'm proud.

I have the right to worship our Lord where I wish and how I wish to worship Him. I can love a family, my father, my mother, brothers, and sisters without the

Profile Of A Potawatomi



Seated left to right: Ruth Jones; her mother Minnie (Anderson) Burch, and Ruth's husband Johnny Jones. This picture was taken in 1976, near Wagoza, Oklahoma.

Ruth Jones, long time resident of the Shawnee-Tecumseh area is our profile for April, 1980. Ruth is the daughter of Minnie (Anderson) Burch and James Sheridan Burch. Ruth's mother, Minnie, was one of thirteen children born to John Anderson, Sr., and Elizabeth (Hardin) Anderson. Before her death, in 1978, she was one of the oldest living Potawatomi on the Citizen Band Roll. The only survivor of those thirteen children is Mrs. Elizabeth Madole of Shawnee. Elizabeth celebrated her ninety-third birthday on March 30, 1980. She was presented a Potawatomi Indian dress by her family.

John Anderson and Elizabeth Hardin were both original allottees in Potawatomi County, Oklahoma. Minnie Anderson and James Sheridan Burch were married in 1901 in the Anderson family home. Ruth was born in 1904. She is the second in a family of six children. The eldest child, Mildred, died at the age of two years. The youngest, Ralph, died as an infant. Ruth's remaining brother and sisters are John Burch of Tecumseh; Mrs. Cleo Burch Southerland, deceased; and Mrs. Maxine Rayfield of Tecumseh.

Ruth has lived in and around Shawnee all her life. She attended Valley View School, west of Shawnee. She met her husband, Johnny Jones, at a party given by her uncle, at his house in Tecumseh. Two years later, on August

fear of political retaliation. Yes, I'm an American Indian and I'm proud—very proud.

1, 1931, they were married. At that time Johnny worked in the oil fields. During World War II he took a job with the Shawnee Milling Company. He stayed with the Shawnee Mills and eventually retired after thirty years of service to them as a sheet metal man.

In August of 1981 Johnny and Ruth will celebrate their Fiftieth Wedding Anniversary. The couple have no children.

The Joneses recently returned from a trip to South Padre Island, Texas where they visited family and indulged in one of Ruth's favorite hobbies, fishing. She is also an avid gardener and possesses a true "Green Thumb". She loves to grow flowers and work out of doors. Johnny and Ruth live at 514 N. Mead in Shawnee, Oklahoma.

Games The Potawatomi Played

(Continued from Page 5)

prizes. The material is furnished by the sponsor.

The game starts with five players on each team. A player can't touch the ball with his hands. The sponsor starts the game from the middle of the field by tossing the ball in the air with his racquet. The players pick the ball off the ground with a racquet or catch a pass from a team member. The object of the game is to run with the ball or pass it and score a goal by hitting the post with the ball. The opposing team tries to intercept the ball or knock it out of the rac-

Shawnee Title IV Sponsors Talent Show

The Title IV Office of the Shawnee, Oklahoma, school district sponsored an Indian Talent Show on March 13, 1980 at 6:30 P.M. in the Junior High Auditorium. The title of the show was "SPRINGTIME TALENTS".

There were twenty contestants categories from Elementary to High School. The performances were divided into group, and solo.

The Indian Nations represented were Kickapoo, Creek, Cherokee, Seminole, Shawnee, Sac/Fox, Choctaw, Kiowa, Apache, Blackfeet, Pawnee and Potawatomi.

Master of Ceremonies for the evening was Jack Thorpe. The judges were Ann Thorpe, Betty Wahpepah, Robert Ketcheshawno, Doyle Rodrick, and Lahoma Silmon. Performance scores were tabulated by Tracy Wakolee and Debra Miles.

Light and sound technicians were Kim Green and Josh Barrett. Spotting operators were Gary Thorpe and Chavella Degman. The Stage Helper was Keena Lumpmouth. The stage was decorated by Rhoda Anderson, Madeline Davis, Samarian Herndon, and Cathy Oglesby. The Program Coordinators were Ann Hickey and Mary Rolette.

The winners in the competition were:
ELEMENTARY LEVEL — 1st place in the group division went to Kristi Herndon and Kami Fontenot for a ballroom twirling duet to "A Taste Of Honey".

2nd place — group division was awarded to a KISS pantomime to "Doctor Love", and "Shout It Out", by Alex Miller, Alvin Miller, Clark Smith, and Micco Wamego.

Solo Division — 1st place went to Sean Chalepah.

2nd place went to Paige Rolette.

3rd place went to Kamie Fontenot.

An Honorable Mention went to Melissa Baumer.

JUNIOR HIGH LEVEL — 1st place in the group division was awarded to Mary Thygesen and Stephanie Barnett for their Cello and Violin Duo, "Waltz Tune".

Solo Division — 1st place went to Damaris Haney for her performance of the "LORD'S PRAYER" in Sign Language.

2nd place went to Sherill Wamego for "Clowns Dancing", a piano solo.

HIGH SCHOOL LEVEL — 1st place in the High School division went to Karen Barnett for her piano solo, "Malaguena".

quet. This game can put knots on heads. The fastest runners usually score the most points, but teamwork is important. When a player scores a goal he goes and selects a piece of material and gives it to some woman in the audience, who must give him a return gift at a future time. The game lasts until five goals are scored.

Archery
Baba'skinakewin — (Splitting A Board)

Two boards one-and-one-half inches wide, and two feet above the ground were set up as targets fifty feet apart. Four archers shot down, and four shot back. The first to shoot four arrows in the board won. Four prizes were offered, and the winners kept the prize won.

Potawatomi Culture In 1923 — Indiana

The following is an excerpt from *Narrative of an Expedition to the Source of St. Peter's River*, by William H. Keating. It was published by H. C. Carey and I. Lea, in Philadelphia. Future issues will carry more reprinted information from this book.

The expedition was as kindly treated as they could have wished, by the gentlemen attached to the Indian department at this place. General Tipton, (the present Indian agent,) and Mr. Hays, (the late agent,) afforded them all the facilities in their power; and to Mr. Kercheval, the sub-agent, they are under great obligations for the information which his long experience of the Indians, and his acquaintance with their language enabled him to communicate. In order to afford to the party an opportunity of obtaining the best information, General Tipton sent for one of the principal chiefs in that vicinity, with whom they conversed for two days.

*The name of this man is Me-te-a, (which signifies in the Potawatomi Language, Kiss Me.) He was represented to us as being the greatest chief of the nation; we had, however, an opportunity of ascertaining afterwards, that he is not the principal chief, but that he has, by his talents as a warrior, and his eloquence as an orator, obtained considerable influence in the councils of his nation. He may be considered as a partisan, who, by his military achievements, has secured to himself the command of an independent tribe. He resides on the St. Joseph, about nine miles above Fort Wayne, at an Indian village called Mus-kwa-wa-sepe-o-tan, (town of the old red wood creek.) Being a chief of distinction, he came accompanied by his brother; as his rank required that he should be assisted by some one to light up his pipe, and perform such other duties as always devolve upon attendants. Metea appears to be a man of about forty or forty-five years of age; he is a full-blooded Potawatomi; his stature is about six feet; he has a forbidding aspect, by no means deficient in dignity; his features are strongly marked, and expressive of a haughty and tyrannical disposition; his complexion is dark; like most of the Potawatomis whom we met with, he is characterized by a low, aquiline, and well-shaped nose; his eyes are small, elongated, and black; they are not set widely apart; his forehead is low and receding; the facial angle amounts to about 80°. His hair is black, and indicates a slight tendency to curl; his cheek bones are remarkably high and prominent, even for those of an Indian; they are not, however, angular, but present very distinctly the rounded appearance which distinguishes the aboriginal American from the Asiatic. His mouth is large, the upper lip prominent; there is something unpleasant in his looks, owing to his opening one of his eyes wider than the other, and a scar which he has upon the wing of his nostril. On first inspection, his countenance would be considered as expressive of defiance and impetuous daring, but upon closer scrutiny, it is found rather to announce obstinate constancy of purpose, and sullen fortitude. We behold in him all the

characteristics of the Indian warrior to perfection. If ever an expression of pity or of the kinder affections belonged to his countenance, it has been driven away by the scenes of bloodshed and cruelty through which he has passed. His dress was old and somewhat dirty, but appeared to have been arranged upon his person with no small degree of care; it consisted of leather leggings buttoned on the outside, a breech-cloth of blue broadcloth, and a short checkered shirt over it; the whole was covered with a blanket, which was secured round his waist by a belt, and hung not ungracefully from his shoulders; generally concealing his right arm, which is rendered useless and somewhat withered, from a wound received during the late war, when he attacked with a small party of Indians, the force that was advancing to the relief of Fort Wayne. His face was carefully painted with vermilion round his left eye. Four feathers, colored without taste, hung behind him secured to a string, which was tied to a lock of his hair. In our second interview with him, he wore a red and white feather in his head, that was covered with other ornaments equally deficient in taste. Mr. Seymour took a likeness of him, which was considered a very striking one, by all who knew Metea.

The chief was accompanied by his brother, who is much younger and resembles him, but whose features indicate a more amiable and interesting disposition. We observed, that during the interview, the latter treated Metea with much respect, always preparing and lighting his pipe, and never interfering in the conversation, unless when addressed by the chief. On entering the room where the gentlemen of the party were, Metea shook hands with the agent, but took no notice of the rest of the company, until General Tipton had explained to him, through his interpreter, the nature of the expedition; the objects of his great father, the President, in sending it among the Indians; and the information which would be expected from him; he informed him likewise that his time and trouble would be suitably rewarded. The chief then rose from his seat, shook hands with all who were present, told them that he would very willingly reply to all of their questions, but that according to usage, he was bound to repeat to his nation all the questions that would be asked, and the replies which he would make; that there were certain points, however, on which he could give no information, without having first obtained the formal consent of his community; that on those subjects he would remain silent, while to all others he would reply with cheerfulness, and that after they should have concluded their inquiries, he would likewise ask them some questions, upon points which he thought concerned his nation, and to which he trusted they would in like manner reply. He then resumed his seat, and answered with much intelligence, and with a remarkable degree of patience, all the questions which were asked of him.

*Interview conducted at Fort Wayne, Indiana in 1823.

GENERAL ACCOUNT

Citizen Band Potawatomi Indians
General Account
FME 2-29-80

ASSETS

Current Assets

Cash on Hand	6,249.21
Savings Account	103.17
Certificate of Deposit	16,137.88
Accounts Receivable	51,932.62
	74,422.88

Fixed Assets

Improvements-Buildings & Land	990,340.87
Native American Investment	510.00
Other Equipment	11,394.63
Office Equipment	37,111.68
Trucks & Pickups	39,808.69
Jerry Lewis Library	3,000.00
EDA Equipment	18,315.73
Playground Equipment	5,000.00
Bingo Equipment	2,835.80
	1,108,317.40

Water Deposit	10.00
Program Monies invested with BIA	867,915.36
Workmen's Compensation Deposit	407.00
TOTAL ASSETS	2,051,072.64

LIABILITIES

Current Liabilities

Accounts Payable	4,500.00
Taxes payable	333.99
Tribal Equity	1,200,066.90
Tribal Equity (Program Monies)	846,171.75
	2,051,072.64



Meditations Of Mau-Tau-Kon-Ya

Psalms 10

In the Lord I have taken my refuge.
How can you say to my soul:
'Fly like a bird to its mountain.

See the wicked bracing their bow;
they are fixing their arrows on the string
to shoot upright men in the dark.
Foundations once destroyed, what can the just do?"

The Lord is in His holy temple,
the Lord, whose throne is in heaven.
His eyes look down on the world;
His gaze tests mortal men.

The Lord tests the just and the wicked:
the lover of violence he hates.
He sends fire and brimstone on the wicked;
He sends a scorching wind as their lot.

The Lord is just and loves justice:
the upright shall see His face.

If we are friends of God we have a certain confidence in not only His justice, but in His mercy. He gives His all for us—even to death on a cross! We, too, must suffer; give our all to Him. Our trust in Him must not falter. He assures us that His death and ours can only bring on resurrection, eternal happiness, as winter brings on spring.

Ma-Tau-Kon-Ya
Fr. Vincent Traynor, OSB

Potawatomi Names In Indiana

This article is a continuation of the February, 1980 issue. For A through C see that issue. This information was gathered from TRUE INDIAN STORIES, by Jacob Platt Dunn.

DORMIN — Prairie in Laporte County. This is a corruption of m'dah'-min, the Potawatomi word for maize or corn. The name may have been given for a Potawatomi chief of this name, who figures in the treaties as "Me-do-min," "Mat-taw-min," etc. The Odjibwa form of this word is Mondamin (spirit grain), and it is also the name of the spirit or diety of the maize.

ELKHART — Tributary of the St. Joseph's of Lake Michigan; also city and county named for the river. The name was formerly written Elk Heart, or Elks-heart, which, like the French name "Coeur de Cerf," is a literal translation of the Potawatomi name of the stream Me-shen'-weh-ou-deh-ik. The same name was given to a Potawatomi village that was located on the stream. The name refers to an island at its mouth, which resembled an elk's heart in shape.

KANKAKEE — River of northern Indiana; post office in Starke County; and townships in Laporte and Jasper counties. Father Charlevoix gives the name as Theakiki, which he says the Canadians had corrupted to Kiakiki. This is the Potawatomi name, which Rev. Isaac McCoy makes "Tiau-kakeek," and which the Indians pronounce Teh'-yok-ke-ki. It means "low land" or "swampy country." Father Marest wrote the name "Huakiki," which is a corruption of the Miami "Ma-whah'-ke-ki," meaning "wolf country." Both names appear on old maps. Kankakee is presumably a further corruption of Kiakiki. The name appeared later as "Qui-que-que," and "Quin-qui-qui;" the French pronunciation of the latter being practically the same as Kankakee.

KEWANNA — Post Office in Fulton County, and reservation for Potawatomi chief of that name. Ke-waw'-ne is the Potawatomi name of the prairie chicken; and also means "lost." The word is very similar to the Miami Ke-wah-ni, which means "nose."

MACHESAW — Reservation made for a Potawatomi of this name by the treaty of 1832. The Potawatomi pronunciation is Mat'-chis-saw, and the meaning is Bleating Fawn.

MAKKAHTAHMOWAY — Common form of name of a Potawatomi chief who had a joint reservation with Menominee at Twin Lakes, in Marshall County. The name is pronounced Ma-kaj'-tam'-wah-the final syllable varying to

m'-weh-and the meaning is "Black Wolf."

MANITOU — Lake in Fulton County. This is the Potawatomi ma-ne'-to the Miami form being mah-nat'-o-wah-and refers to a supernatural monster said to inhabit the lake. Ma-ne'-to signifies merely a spirit, and good or bad qualities are indicated by adjectives.

MARAMECH — One of the bands or divisions of the Miamis. It is the Peoria word for "catfish," sometimes written maramek, or maramak. The Miami form is me-al'-lo-mak, sometimes written malamak; and the Potawatomi and Odjibwa forms are manamak, or manumaig. The term "Miamis of Maramech" refers to their location, probably on a stream of that name, of which there were several. The most important was the Kalamazoo, of Michigan, on which these Indians lived for some years. They were probably the same band as those later known as "Eel Rivers."

MAXINKUCKEE — Lake in Marshall County. The name has been written in various ways. The Potawatomi pronunciation is Mog-sin'-kee-ki, and the meaning is "Big Stone Country." There were several terminal moraines about the lake, which have made extensive rock bars in it. Many of the boulders that formerly lay on the shores have been gathered up and used for foundations and retaining walls. Old fishermen claim that there is one enormous boulder in the south end of the lake that comes within five or six feet of the surface of the water, and is an especially good fishing place; but it is rare that any of them can locate it.

MEMOTWAY — Reservation for band of a Potawatomi chief of this name, on the Tippecanoe River in Fulton County. It is pronounced Meh'-mot-way, and is the name of the catbird. Literally it means "complaining," or "crying out from pain," the reference being to the querulous note of the bird.

MENOMINEE — Potawatomi reservation in Marshall County, and village in same at Twin Lakes, where there was a Catholic mission. Me-nom'-i-ne means "Wild Rice People" and was applied to the tribe of that name on account of their extensive use of wild rice for food. The Miamis call wild rice nay'-lo-min, or wild grain, but the Potawatomis use me-nom-in.

MESQUABUCK — Reservation at Tippecanoe Lake, in Kosciusko County, and village which stood at the site of Oswego, both named for the Potawatomi chief to whom they belonged, and who is popularly remembered in the vicinity as "Squaw Buck." The name is Mes'-kwah-buk, which is the Potawatomi name for "copper," and is sometimes used for red pipestone. Topash says it is also used to signify the red color of the sky at sunrise or sunset, and that it was applied to this chief in this sense.

METEA — Post Office in Cass County

named for the Potawatomi chief Me'-te-ah McCoy calls him Meteor. His village was on the St. Joseph's, about nine miles above Ft. Wayne, at the mouth of Cedar Creek, and was called Mus'-kwah'-wah-se'-pe-o'-tan, or Cedar Creek Town. Accounts of him will be found in Keating's Narrative of Major Long's Expedition in 1823; in McKenney and Hall's Indian Tribes; and in local histories of Allen and other countries.

MISHAWAKA — Town in St. Joseph County. The name is a corruption of the Potawatomi m'-sheh'-wah-kek, a contraction m'-sheh'-wah-kee-ki, or "country of dead trees;" in our common phrase "a deadening." There was at this point a tract of dead timber, caused by fire or storm.

MONON — Post Office and township White County; also creek tributary to Tippecanoe. Mo'-non is a Potawatomi word exactly equivalent to "hole," used in the South. If you carry anything the act is monon. If you accompany person it is monon. If you drive one carriage, or take him in your own, the monon.

MOTA — Reservation and town of Potawatomi chief in Kosciusko County. The name is pronounced mo'-tay, means a jug, or a big bottle.

MUKKOSE — Potawatomi reservation and village in Marshall County. The name has been corrupted to Mukkose, Maukose, Mankikose, etc., but properly Muk'-kose. It is a diminutive form, meaning Little Beaver.

Tribal Rolls Solicit Information

The following is a list of tribal members whose names have been submitted by the Post Office as being deceased. However, the death date information is not complete. If any person has information on any of these people, please write to: Beverly I. Hughes, Tribal Rolls, Route 5, Box 151, Shawnee, OK, 74801.

NAME	ROLL #
Earl W. Anderson	00169
Caroline M. Behemdt	00594
June Elizabeth Barnes	00435

Cecil E. Courtney	01892
Hattie Davis	02122
Manley Kirk Darling	02182
William Gilbert Farrell	00328
Lucille W. Hensley	03662
Joaquin W. Haskell	03542
Rena E. Jones	04402
Edwin V. Kerwin, Jr.	04722
Stella Belle Kleinbecker	04732
Henry J. Muller	06032
April D. Phillips	07082
August M. Schrepfer	07882
Margaret Smits	08422
Ruth Wano	09412

**Citizen Band of
Potawatomi Indians
of Oklahoma**
ROUTE 5, BOX 151
SHAWNEE, OKLAHOMA 74801

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